THE
Divine Lanthorne:
OR,
A SERMON
PREACHED IN
S. *Pauls* Church appointed for the Crosse the 17. of *July* M.DC.XXXVI.

By THOMAS DRANT of *Shaston* in *Com. Dorset.*

PSAL. 119. 105.

Thy Word is a light unto my feet and a Lanthorne unto my paths.

LONDON,
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TO THE
RIGHT WORSHIPFVLL
S^r. CHRISTOPHER
CLETHROW KNIGHT,
Preſident of Chriſts Hoſpitall:
THE WORSHIPFVLL
M. IOHN HAVVES, Treaſurer, and
M. RICHARD CASVVELL *Sub-treaſurer, and the reſt of the Right* Worſhipfull and Worſhipfull Governours of the ſaid Hoſpitall.

Right Worſhipfull and Worſhipfull:

NEver *age did afford more* variety *of Sermons, more* Elegancy: *who will blame* choiſe *where there is* ſtore *and good, or feare to* Surfet *at the ſight of too much, where the meate is* wholeſome and heavenly? *Who, if not of a* ſowre ſullenneſſe, *will grudge others* ἀκούειν τι χρῆμα καὶ σεμνὸν, *what* delights, *but* gluts not, *what at once doth* raviſh and profit: *where is mixt* utile dulci, *'t is*

Heliodori Æthiop. lib. 3.

a squeamish stomacke turnes at the plentie, and as rude an eare, startles at all descant and harmony: Psal.45.1. My heart bubbleth out a good matter, דבר טוב or if we reade it a good word, the Originall will beare us out; and indeed the intermixtures of polite phrase, gives to the matter it selfe, if not weight, yet ornament: divine truth must have a decent, though not gaudy dresse: were it so in this, or were it that Chariclea's zone, of Æthiop. lib.3. which Heliodorus tels us, ὅτι ὁ τεχνησάμενος ὡς ἐκόσμησε τὸ πᾶν τῆς ἑαυτοῦ τέχνης κατεκόλεισεν, it might be spread before your eyes, and perhaps attract at once your view and liking: but this were a taske for Apelles himselfe, my pencill cannot reach it: why so boldly than have I fixt your names here? I might alledge the custome of the Age

------tenet insanabile multos
Scribendi cacoethes: not a Rheumaticke quill, but is dropping into the presse, though it drop tumours and froth onely; not an idle head, but is busie at the mart, and askes in his Athenian humour, what new things? all buy, most out of levity, all write, most out of fancy, it is not my private fault, I moove in the same Orbe with others: I pleade not this, nor any worthinesse in the peece it selfe, that it should look up to so high a Patronage: the life it had to please, is buried by the disadvantage of a dead letter: that which makes it Publique, and now sends it to kisse your hands, is to shew the world, where I have setled my Estimation and Service, where I am to pay the fealties and homage of my gratefull minde: to whom are the first fruits due, but to him, who bestowes the whole crop? I would not smoother the publique fruits of charity in Any, the oyle of refreshing which you have powred on the heads

Scribimus indocti, doctiq; &c.

of

thousands (& quorum pars magna fui, *not a few* drops *fell on mine*) *I dare not* silence *it, and make* GOD *a* looser: *I cannot, the whole world* sees *and doth* blesse *you for it, sees the* incense *of your* Almes, *how it ascends in pillars of holy smoke into the nostrils of* GOD: *your names thus enbalm'd shall never rot: thus much I tell others, whilest I make this* publique *addresse to you, pardon the* rudenesse *of it, 'tis a* testimony *of your goodnesse, whereto I have set my hand, and a weake expression of my duty, sent you as a* token *of the gratitude of my heart: let him not want your candid* Acceptance, *who shall pray ever for your* flourishing *estates every way, and* Pride *himselfe to be thought*

Your Worships most

humbly devoted

THOMAS DRANT.

Recenſui hanc Concionem, dignamq; judico quæ typis mandetur. THO: WYKES R. P. *Epiſc. Lond. Cap. Domeſt.*

THE Divine Lanthorne.

1 IOHN 1.5.

GOD *is Light.*

THE Truth ſtill gaines by *Oppoſition*, it not onely beares up againſt the violence of *Affronts*, but comes of with *victory* and *triumph*: like your noble mettals, it is fin'd by thoſe flames, which the breath of malice hath rear'd to conſume and waſt it: what matchleſſe Champions in all ages hath even the madneſſe of impugners, armed to the patrocinie of the faith, *Holy* and *Catholike?* among others our Apoſtle is intereſſed in this ſacred quarrell: In this whole Epiſtle he purpoſely combats *Carpocrates* and beates downe in him that prodegie of opinion: Sin we muſt, and but by doing the will of the divels themſelves, we have no other aſcent or ſtaire, by which to mount up to glory: In this firſt Chapter he

Epiphan. in Panar. lib 2. Tom. 2.

Zanch. in Prolegom.

he enters the lists with *Ebion*, and vindicates both from his envy and cavill, that CHRIST is from eternity GOD, one with His Father in power and everlastingnesse, there were *Meteors* too, who made a blaze of piety, but were indeed false fires and soone went out in a stinch: they ware the livery of CHRIST, but Service or Attendance, they had none for Him: what the Romanes did condemne in *Publicola*, who prais'd *Brutus* in words, but followed *Tarquin* in deeds, their workes did ever jarre and brawle with what they spake or taught: these our Apostle unmaskes in my Text, prickes the tumour, which swels them, and what ever dresse they put on, displaies them to be a Spurious broode within the pale, but no true Sonnes of GOD or of His Church: were they so, their lookes would not speake smiles, whilst stormes did surge in their breasts, they would steere as they set their compasse, nor would their faces be toward *Canaan*, and their hearts at *Ashdod*: what they seeme, they would be, be holy as their heavenly Father is holy, doe the workes of mercy, as He is mercifull, tugg and wrestle for perfection, as He is perfect, walke in light, as He is light, for ὁ Θεὸς φῶς ἐστι, GOD *is Light*.

Plutarchus in vita Publ.

Chrysost. ad pop. Antioch. Hom. 1.

The words are not many, but as *Chrysostome* that miracle of the Greeke Church spake of the like, οὐ γὰρ κατὰ βραχύτητα ἡ ῥῆσις, ἀλλὰ πολλὴ ἡ δύναμις; they are weighty in substance, though not in bulke, as much sparkeling lustre may be in a small jewell, and in a little globe, we may surveigh a world of countries: the ἐστι is soone said, that GOD *is*

Light,

Light, but the *πως* how He is ſo, to traverſe this, will be a taske of more ſweate: it muſt bee mine now, and my way ſhall be, to ſhew you what *Light* is, and withall what GOD is in relation to it: and ſo at once, how GOD and *Light* doe agree in the ſame proprieties: in the handling whereof I ſhall be animated (I hope) with your moſt Chriſtian patience and attention.

The firſt quality in which GOD and *Light* doe agree, is the *imperceptibility* of both. I.

The property of *Light* is ſuch, as hath ſtaggerd ſtrangely and tir'd the Naturaliſts in the ſearch and definition of it: inſomuch that ſome Philoſophers (ſaith *Velleſius*) have thought it the bodily and materiall part of the God-head: GOD doth at once aske of *Iob* and ſton'd him: *Where is the way where light dwelleth*, and as for darkneſſe where is the place thereof, that thou ſhouldſt take it to the bounds, and that thou ſhouldſt know the paths to the houſe of it.

Cap. 53. ſect. Phi.

Job 38. 19.

GOD is in this reſpect *Light*, His Incomprehenſibleneſſe is above the pitch of all determinate capacities: What is immenſe how can the fleete dimenſions of the minde containe it? GOD He is ſo.

Firſt, for time, all ſucceſſions of Ages are but an inſtant to Him, time it ſelfe but a drop of His Eternity.

Immenſitas divinæ magnitudinis tuæ iſta eſt, ut intelligamus te intra omnia ſed non incluſum, extra omnia ſed non excluſum. Aug. Med cap. 30.

Secondly, for place, to Him the vaſt circumference of Heaven and Earth is but a point: He is no where excluded, included no where, every where and yet without expanſion.

We may admire and adore this infinitude, our

thoughts are of too narrow a size and bore to comprehend it: and indeed God is for man to stand amaz'd and wonder at: the clog'd and drossie soule can never sound Him, who is the invisible fountaine of Spirits: nor is it within the reach of Art to define *quidditativè* what He is: *de Deo scire non possumus quid est:* what the divine Essence is the full knowledge thereof descends not to any finite apprehension: Let others fathom this bottomelesse Abysse, and scorch their wings whilst they venture them about this flame; I shall not desire to see what the Cherubims saw not, who covered their faces with their wings, as not able to behold this glory: May I bee shewen the least dawning or glimpse of it, it is as much as I am capable of, more than I can looke on without extasie and ravishment.

Aquinas p. 1. qu. 1. art. 7.

Esa. 6. 11.

God *is Light*, but such that *non nisi purissimis oculis videri potest*, in *Aug.* wee must have pure eyes, cleare above the Eagles to gaze on this Sun: God dwels in *Light* in the Apostle, but such as no man can approach unto: brightnesse is before my God in the Psalmist, bright enough (would I outface that lustre) to dazle mine eyes, if not blind them: darke waters too, and thicke cloudes of the skie are His pavilion round about Him, *ver.* 11. darke and thicke enough to keepe of my dimme sight that it pierce not through them: I am doubly tutor'd not to pry too farre into this mistery, both by the gloominesse that is about God and the *Light* that is in Him.

Soliloq. cap. 34.

1 Tim. 6. 16.

Psal. 18. 12.

Empedocles did well define God, who said, God is a Sphere, whose center is every where, and

Plut. Apoth.

and circumference no where: nor blame I *Simonides*, who askt by King *Hieron* (as *Tullie* tells it me) what GOD is, if after much pause and travell, he gave his reason *non-pluſt* and at a bay, with a *quanto diutius conſidero, tanto mihi res videtur obſcurior*, the more I ſift here, the more I am giddied, 'tis a riddle I cannot unfold, a knot, I am not able to untie: no marveile, for *Iob* peremptorily, Touching the Almighty, we cannot finde Him out: pardon the Schoolemen their dalliance with words, they bias aright for the maine: three things, they ſay, are without the verge of a definition: One the Philoſophers *materia prima* the firſt wombe of all things, this they define not, *ob ſummam informitatem*, for it is informity and rudeneſſe; the ſecond is ſinne, the firſt ſpoile of all things, this they define not *ob ſummam deformitatem*, for it is miſhapen deformitie: the third is GOD, the firſt well-ſpring of life in all things; Him they define not, *ob ſummam formoſitatem*, becauſe of that beauty, the leaſt beame of which puts out all inferior and borrowed lights.

De natura deorum liber. 1.

Job 27.23.

Petr. Galat. de arcanis cathol verit. lib. 2, cap 1.

Something we may and ought to know of GOD, Heaven and life depend upon it, as death and hell on a muffled ignorance: *This is eternall life to know thee the onely true GOD, and whom thou haſt ſent* JESVS CHRIST: but, O GOD, *quis cognovit te, niſi tu te*, as Saint *Auguſtine* ſweetely: we may reade over all the volumes of thy workes, and turne over every leafe of thy Word, we may ſearch after thee, as with Creſſent light, in every angle of Heaven and Earth, after all our queries of thy Majeſty, 'tis well if we know this, that *Sola*

1 Joh. 4.13.

trinitas tua, soli tibi integrè nota est.

Aug. Soliloq. cap. 31.

Something we learne of GOD in the Schoole of nature; every creature hath a trumpet in his mouth to proclaime Him; In these we see Him, as in a glasse, saith Saint *Paul*; we reade Him too as in a booke, not a page whereof is unwritten on, not a line but dictates us a divinity Lecture; wee heare Him as in a harpe, not a string of it can be toucht in so sweete an harmony, without an infinite GOD: and saith Saint *Athanasius*, we view Him as in a picture: even the beasts in *Iob*, weare His stampe and image, Aske the beasts and they shall tell thee, that the hand of the LORD hath wrought them: *Anaxagoras* being asked wherefore man was made, made answer to behold the Heavens, and did he, what miracle and power might he behold in them? not a Starre spangles there, but is a Preacher and Herauld to the Majesty of its Maker: When I consider the Heavens (saith *David*) the workes of thy fingers, the Moone and Stars, that thou hast ordained, What is man? Hee so speakes of their excellency, as if no streames or rivers of Eloquence could expresse them: pictures, some say are the books of Ideots, which leade the grosse conceit to GOD, not without delight and pleasure; such an image is the world, not an ignorance so dull, but by the pedagogie of it may be brought to know GOD, so much of him, as to strip even Heathens of excuse.

1 Cor. 13. 12.

Basil. Hom. 11. Hexam.

Athan. Orat. contr. Idola.

Job 12. 7.

Psal. 8. 4.

Rom. 1. 20.

Something we may know of GOD, from the standing Oracle of His Word, enough to perfect us to every good worke: this is *Iacobs* well in *Origen*, whence all draw the waters of life, not

2 Tim. 3. 16.

Origen in Mat. contra Celsum.

onely

onely *Iacob* and his Sonnes, the high-built apprehenſions, but alſo the cattell and ſheepe the low-rooſt capacities: 'tis a river of cleare waters in *Gregory*, *fluvius eſt, in quo agnus pediſtat, & Elephas natat*, where be ſhallowes for Lambes, and depths for Elephants: what the large Manuſcript of the univerſe could not, the Tomes of holy writ, have diſcovered of the Deity: the Co-eternity of the Sonne of GOD with the Father, the proceſſion of the HOLY GHOST from both, the unity of the three in one uncreated Eſſence, who ever ſaw through the darke ſpectacles of nature? all eſſentiall truths, ſo farre as ſalvation is linkt to the knowledge of them, we ſee clearely by the light of the Scriptures, which (as ſaith *David*) are a light to our feet, and a light ſhining in a darke place, ſaith *Peter*: they are ἀκοίμητοι λύχνοι, candles that never goe out in *Clemens* now, and φῶς χάνον, an univerſall light to all anon.

Greg. Epiſt. ad Leand.

Pſal. 119. 105. 1 Pet. 1. 19. Clem. Alexan. Protr. p. 25.

This *Light* ſhewes to every man, the τὸ ὅτι of our holy faith, that the miſteries of it are divine and true, but fully to no man the διότι the reaſon or manner, how they be ſo: I know with *Auguſtine* that GOD is *unitas divinitatis, perſonarum pluralitate multiplex*, that there is a glorious Trinity in Unity, in which the Father is to be adored as being altogether of Himſelfe, the Sonne to be glorified as that Conſubſtantiall Word, and the HOLY GHOST ever to be bleſſed and magnified, as that Coeſſentiall Spirit eternally proceeding from both: I know not, 'tis a depth I dare not dive it, how there is one Eſſence of three perſons, or three perſons of one Eſſence, and yet not one GOD of

Meditat. cap. 30.

Hooker lib. 5. Sect. 5. Eccleſ polit.

Lumb Sent. 1. d 34. a. 5.

three persons, or three persons of one God; that God hath a Sonne equall with Him out of the wombe of everlastingnesse, God essentially as He, I believe this: but how He who made the world was borne, how a Sonne and yet one eternall with the Father, or not after Him in time, here I say with *Ambrose* in *Lombard*, *mens deficit, vox silet, non mea tantum, sed & Angelorum*: how can I but be dumbe, where the tongues of Angels stutter? how not entranc'd, when the glorious Cherubims clap their wings? for who shall declare His generation? that the Holy Ghost is not the Fathers alone, nor the Sonnes alone, but proceeds equally from both, I subscribe here, how this Spirit of Truth comes from the Father, and is of one substance with Him, yet may not be said to be borne, nor cal'd the Sonne of God, or how the Son of God comes from the Father, yet may not be said to proceed, nor be cal'd the Holy Ghost, *Augustine* here makes a proud knowledge strike saile to a devout ignorance: distinguish betwixt that generation there, and this procession here, *nescio, non valeo, non sufficio*, I know not, I cannot, it is not within the kenn of my skill: And what *Vaticans* have we read, what Antiquity have we traded with, or had commerce with? what Histories? what fasts have pin'd us, what prayers have we breath'd out, that we should stand and not shake when the grand pillars of the Church shrink, or unlock those misteries the Seraphins have no key for? canst thou by searching finde out God, or know the Almighty unto perfection? let it be the pride of others to tread this

Sentent. lib. 1. d. 9. a. 8.

Esa. 53. 8.

Sentent. lib 1. dist. 10. a. 1. & d. 12. a 3.

S Aug. in Lumb ubi Supr.

Job 11. 7.

this maze, I shall as soone measure Heaven with my span, or weigh the smoake, or catch the winde in a seive, or shadow the Sun with my palme: as soone I will plow the waters, and sow my hopes there; for as thy judgements, O LORD, so thy nature is a great depth. Psal. 36. ver. 6.

Most men cracke of their knowledge of GOD, and whereas Saint *Paul* rapt up into Heaven saw things he could not speake, these will speake things they never saw: 'tis indeed the Epidemicall disease of the Age, we had rather be Rabbies than Saints, rather eate of the tree of knowledge, than the tree of life; nor care many to loose GOD in the practike exercise of piety, whilest they seeke Him in the speculative niceties of the Schooles: GOD lookes for, I dare say, more conscience than most men have, askes lesse science than most men brag of: knowledge, 'tis true, is the soules eye, the mistresse to guide the life to vertue, a Mercury to point the roade to goodnesse: when it doth so, I prize it above Rubies, and say, the merchandize of it is better than the merchandize of silver, and the gaine thereof than fine gold: but that which fires the braine, warmes not the heart, which disjoin'd from grace doth floate in some frothy notions, and seeke the applause onely of a dexterous wit and voluble tongue; who would fraught his ship with such drossie oare, or stay for that gayle, which cannot waft him to Heaven? in that day, when all knowledge shall vanish away, where will be the scribe, where the disputer, where the wise? a dramme of devotion will then outweigh a pound of discourse, one worke of mercy Prov. 3. 14. 1 Cor. 13. 8.

turne

turne the scale to the whole library of *Aristotle*: Some talke over the series and descents of all times, as if they had beene made with the first *Adam*, and with such perfum'd breaths, in such richnesse of language, as if myrh and pearles dropt from their lips, but at that Assize, the laurell and crowne will be charities: *Come yee blessed, I was naked and yee clothed me, I was hungry and yee fed me, I was sicke and yee visited me.*

Mat. 25. 34.

What ever tympany of knowledge swels others; grant me, O LORD, to know thee savingly; So inspire us all, as to obey thee in thy Word, not curiously prie into thy nature; what ever Art wee would be graduats in, thou stand'st in the forefront of the Schoole, and bidst us learne thee first, ere we turne over a new leafe? but how learne thee? learne to awe thee for thy power, to trust thee for thy truth, to dread thee for thy justice, to depend on thee for thy providence, love thee for thy mercies, feare thee for thy love, reverence thee for thy goodnesse, and for thy tender compassions, take the cup of salvation, and sing praise unto thee: we beg not to see thy face, nor view thee as thou art, *Moses*, that standard of examples could not; thy back-parts are enough, the least twilight or ray of thee enough to scale up our happines unto us and enhaunce it: thy Name is so apparel'd with Majesty, such mistery is shrin'd in it, that it is ἀνυφώνητον with some, ineffable, ἄῤῥητον with others, indicible, with many ἄῤῥητον, ineloquible, ἀκρόατον with all, obscure and unknowne what it is: what brightnesse than is in thy selfe, O GOD, what mists too about thee? I say no more, thou art *Light*, and because

Tertull lib. de Trinit init. pag. 197.

cause so great a *Light*, not to be seene of any: and thus much of the first propertie, betwixt GOD and *Light*, the impereeptibility of them both.

The second property betwixt GOD and *Light* is the delightsomenesse and comfort of either. 2.

Light is a most lovely and amiable qualitie, *haud scio an rerũ cœlestium nulla sit excellentior luce*, So *Scaliger*: it beautifies Heaven it selfe, the Sun would be but a blind heape, but for the light of the Sun: GOD from this treasury would enrich the whole world, and therefore made it the store-house of *Light* in the Creation: the day, which is the child of *Light*, *Plato* will have it so cal'd ἀπὸ τοῦ ἰδεῖν to long after, let the Preacher interpret the Etymon; *Light* is sweet and a pleasant thing it is for the eyes to behold the Sun, the worth of this benefit they can truly prize who live in disconsolate dungeons, fast bound in fetters and irons: what were the world without it? how confus'd? how formelesse? what more comfort in it, than in the grave? what joy can I have, asks blind *Tobit*, when I sit in darknesse and do not see the Light of Heaven.

Exercit. 71.

Gen. 1. 14.

Eccles. 11. 7.

Κάλλιστον καὶ ἡδὺ πᾶσιν τῶν ὁρωμένων τὸ φῶς *Dion. Chrys. Orat. 4.*

GOD is in this respect *Light*, the *Light* and serenity of His countenance, is the onely happinesse of man; *in His favour is life, Psal. 30. 5. His loving kindnesse is better than life, Psal. 63. 3.* What is a bundle of Myrrhe betweene the breasts, what a cluster of Cypres in the vineyards of Engedi, such is GOD to a true Christian heart, His love laid close unto it, and His grace spread abroad there, like aromatike odours in a house, or in the boosome, with what unimaginable refreshings is it cheer'd? how sweetned with a divine fragrancy?

Cant. 1, 11, 13.

powders of the Merchant smell so, the world yeelds not a breath, but 'tis stinch unto it, how pleasant soever in sent to a carnall sense: these are those perfumes and unguents the Spouse speakes of; *because of the savour of thy good ointments, Thy name is an ointment powred out, therefore the Virgins love thee*: the Hebrewes observe, that those foure letters which make up the name JEHOVAH, that [illegible] name, that mighty Name of GOD, are *literæ quiescentes*, letters of rest: and this inference *Fagius* extracts thence, In GOD alone is the rest, repose, tranquillity of all creatures: He is that haven of rest, where till we arrive in our spirits, we are mazd in endlesse wandrings, tortur'd on the racke of selfe vexation, our desires know no shoares or bottome: the glorious Trinity alone, who made it, fils the heart with gladnesse, every roome and angle of it, leaves not a chinke for distractions to creepe in, for how can a sparkle of them fall on that breast, where to quench it is a fountaine of living waters, and fullnesse of joy flowing thence: whilst we are in our corruptible rags of earth, our soule will bee irregular and erratike, like the planets in their Epicicles, there will be windes to raise stormes in it, like *Noahs* Dove, shee findes not amidst the swelling tides of this world whereon to stay her feete: when dismantled of the clogging flesh, she shall be satisfied with the fatnesse of GODS House, and fild with the rivers of His pleasures, when united unto GOD, who is the Ocean of all true happinesse, it shall lie downe in the lap of eternity, it will than bee pleas'd and quiet, there will be no storme or tempest

Cant. 1. 2.

Zanch. de natura Dei, lib. 1. cap. 13.

Acts 14. 17.

tempest in ar, it will rest in GOD's everlasting rest: O GOD what are the heavens without *Light*, what are our bodies without a soule, what are our soules without thee?

Thou, O GOD, art our rod and staffe of comfort, the joy and blisse of our soules, whow should they long after thee, and the fruition of that happinesse thou hast richly stor'd up for those who seek thee and it: but alasse we seeke thee not, nor care to finde thee, but in our gardens of pleasure, or wardrops of vanity, or warehouses of profit, or tables of surfet, or cellers of drunkennesse, or offices of bribery, or parlours of wantonnesse; I had almost said, but in the stewes of impurities, the brothels of lewdnesse, or *Aceldama* the field of blood, we are no company for GOD: Some say to the wedge of gold thou art our confidence, and doe base homage to that, which should bee the worst drudge; Some roule on the clouds of pleasure, nor did *Cleopatra* vie a more costly health to her *Marke Antony*, than what they let downe their throats, into the Charibdis and Scylla of our life, the belly, as *Diogenes* stil'd it: Some like brutes looke downeward, nor know any other joy, than what is in the shadow and froth of things transitory, these are the men of this world, whose portion is in this life onely, O what fooles are wee to cast away our soules upon such gaudes and trifles! to loose an eternall kingdome for toies & vanities, to chaffer Heaven for Earth, as sottish Indians truck away Oare for glasse: heape up all the riches of the world in one pile, till they reach the starres; charme up all the delights of the world into one

Laert. de vita Phil lib. 6.

Psal. 17 14.

circle, and enjoy them freely, ther's a fleſire in man which lookes over them as things fleeting and tranſient, as barke and ſhell onely, without pith or ſubſtance of true ſolace, ſuch as can neither ſatiate, or ſtay.

Non ſunt ſolide, non fideles, etiamſi non nocent, fugiunt. Senec. Epiſt. 27. ad Lucil.

Firſt, they have nothing ſolid in them, they are meates of a waſhy and fluid nature, which or ſlip through the ſtomacke without concoction, or if they digeſt, 'tis into raw and noyſome crudities: who carouſe deepeſt of pleaſures, ſhall vomit them up againe, or if they ſtay, they will be the gall of Aſpes within: thoughts that ſtreame toward wealth, cataracks and rivers are but draughts enough for them: *quod naturæ ſatis eſt, homini non eſt*: the grave Moraliſt ſpeakes it of *Alexander*, who had ſwallowed up *Darius* and the Indies, and yet in thoſe floods did thirſt, and in that ſurfet was hungry: the land with her Mineralls of gold, the Sea with her ſhip-wrackt treaſure, nature in her rich ſtore-houſe, had not wherewith to quench the flame of his deſire; *inventus eſt qui concupiſceret aliquid poſt omnia*, that huge vaſtneſſe of appetite is now found, which craves ſomewhat after all things: I ſpeake this among thoſe, to whom wealth hath flowen in that abundance, as not to ſatisfie alone, but amaze, who ſend ſhips of Tarſhiſh to the Weſt for gold, and fetch ſpices from the Eaſt in the Navy of *Hiram*: the bleſſing of Heaven hath ſhowred opulency into your laps, be content and thankefull, elſe you know whoſe it is, *He that loveth ſilver, ſhall not bee ſatisfied with ſilver, nor he that loveth abundance with increaſe.*

Seneca Epiſt. 119. ad Lucil.

Eccleſ. 5. 10.

Secondly, there is nothing ſure in them; you

that

that lade your ſelves with thicke clay, you that ſwimme in a ſea of voluptuouſneſſe, let me aske with the Prophet, How long? the bowles, pleaſure quaffs in, may pleaſe the palat for a round or two, but the lees are at hand, even her beſt cordials have ſome tart ingredients in them, and what-ever honey they are in the mouth, they are bitterneſſe in the belly: *Salomon* once feaſted his eares with muſick, and his taſt with wine, and his eyes with whatever they deſired; here's all Comedie to the laſt Sceane, which is ſhut up with *I ſaid of laughter it is mad, and of mirth what doth it:* the pompe of riches is brickle, like your globes of Chriſtall, the leaſt touch crackes them: the Wiſe man one while curtailes them onely of Eternity, Riches are not for ever, elſe-where he ſhootes home to their fleetingneſſe, Wilt thou ſet thine eyes upon that which is not? Sure riches make themſelves wings, they flie as an Eagle toward Heaven: there is a gadding veine in money, which makes it ever and anon to ſhift maſters, ἄλλοτε ἄλλου φιλεῖ, ἄλλοτε ἄλλου in *Pythagoras*, 'tis a trick it hath, now to fawne, and anon to be coy, and who would weary himſelfe to hunt the winde?

Hab. 2. 16.

Plus Alter, quam mihi habet. luven. Satyr. 6.

Eccleſ. 2. 2.

Pro. 27. 24.

Pro. 23. 5.

Pythag. χρυσᾶ ἔπη.

The Coſmopolite without my envy ſhall graſpe this cloude, nor will I fret at the Epicure & his earthly paradiſe: Say thou, O Lord, unto my ſoule, I am thy portion in the land of the living, it is enough to bleſſe and raiſe me above thoſe icy hils of joy, whence our earth-wormes, whileſt they climbe them, not ſlip onely but tumble: Abſolute content dwels not here below; what we here traffique for, is but Alchymie and daw-

Senec Epiſt. 119. ad Lucil. Idem de brevit. vitæ cap. 16.

dawbing; were we Monarchs of the world, and ſtinu'd with all the Equipage of greatneſſe, all were but *bracteata felicitas*, copper leav'd with gold, a bugel at beſt or glaſſy carkanet, which if we finger, we breake it: An apple of *Sodome*, which wee may eye not taſt, unleſſe our bread ſhould be Aſhes, for ſuch a touch makes them: A falſe light, ſuch as betraies our Sea-men to rockes and ſhelves, and as it leades, ſhipwracks them: A freſh brooke of water, which may dance and ſport a while in her chriſtall channell, but fals into a *mare mortuum*, a ſea of gall and wormewood: for knoweſt thou not that it will be bitterneſſe at the latter end: GOD is that Ocean, into which all the rivers of a full delight do run: He the fruit of that Eden, whoſe alone ſmell is all pleaſure, whoſe taſt is life: He that Spring and Source of true felicity, which all ſoules pant after, and of which who drinkes ſhall never thirſt: He that cleare Sun, where all the light of grace and glory is center'd, and which no Eclipſe can darken: O give us of the fruits of that Orchard, O leade us to thoſe waters of comfort, O be thou our ſtarre to the Heaven of happineſſe: Thou, O LORD, who madſt the *Light* without a Sun, and than madeſt the Sun to be the chariot of that *Light*! O bee thou our Sun, that all our *Light* may bee gathered unto thee, be thy preſence our *Light*, that we may ſhine like the Sun in beauty: whilſt thou art our *Light*, we can never want beauty, whilſt thou art our Sun, we can never want *Light*: for thou art *Light*. And thus much of the ſecond property betwixt GOD and *Light*, the delightſome-

Ioſephus de bello Iudaico, lib. 5. cap. 5.

2 Sam. 2. 26.

neſſe

neſſe and comfort of them both.

The third property in which GOD and *Light* agree is their unblemiſht purity and faireneſſe.

Light is a quality moſt cleare, moſt pure, moſt unblemiſht, that eſpecially, whoſe emanation being from a body moſt ſimple and free from mixture, the Philoſophers entitle celeſtiall: hence perhaps it is, that λύκη affies ſomewhat with λύκος, which *Macrobius* in the firſt of his Saturnals, taketh for the Sun, the Prince of the Planets of Heaven, the fountaine and alone mine of *Light*.

GOD is in this reſpect *Light*: that perfection of purity which ſhines in Him, no clouds of error, no miſts of impieties can obſcure or ſhadow: a luſtre of holineſſe ſhewes it ſelfe in the glorious Dietie, ſuch whereto the faireſt beauty of Angels is a ball of darkneſſe: So thoſe glorious Hierarchies themſelves in their mutuall cry; *Holy, Holy, Holy, is the* LORD *of Hoaſts*: the holineſſe of Saints, though a faire body of brightneſſe, is but a beame of this, and influenced from it: GOD onely is by nature pure, in the abſtract purity, and His is the praiſe and glory of it in the ſweet ſinger of Iſrael; *Exalt the* LORD *our* GOD, *and worſhip at His holy hill, for the* LORD *our* GOD *is holy*: and therefore as He is *Light* here in my Text, ſo in Saint *Iames He is the Father of Lights*, the rayes of which did He not diſpence unto us wee were in darkneſſe, more palpable than thoſe groping Ægyptians, more helliſh than hell it ſelfe: what ever mid-night is below with man, there is all noone-day with GOD above, what ever darkneſſe is under His feet, there is all brightneſſe before

Eſa. 6. 1.

Pſal. 99. 9.

James 1. 17.

before His face, and such as dampes all other: it is
Job 25.6. no Hyperbole in *Iob*, *Behold the Moone and it shineth not, yea the Starres are not pure in His sight*: there is beauty in the Starres, more in the Sun, from whose Magazen of *Light* they borrow theirs: O how incomprehensibly glorious is that *Light* which is in thee O LORD! who couldst create *Lights* to give such glory to thy work-manship! these even the brute creatures may behold, those not the very Angels.

GOD is Holy, Three in one, all three but one GOD, and all holy in that Antheme of the foure
Revel. 4.8. beasts: *Holy, Holy, Holy* LORD GOD *Almighty, which was, and is, and is to come*: whom these beasts embleme, whether the foure Evangelists,
In Locum. as *Haymo*, *Ribera*, and others, or foure Angels who for their more noble employments are set *in gradu* in regard of the rest, is a question may giddy, not better me. Saint *Augustines* glosse hath more of
Aug de fide ad Pet cap. 1. pith and juice in it: *Vnum* IEHOVAM *celebrant, repetendo unum & idem (Sanctus) trinum agnoscunt, ter repetendo, quod uni tribuerunt*: they acknowledge one GOD, whom they esteeme onely holy, and a Trinity they acknowledge in that blessed Unity of the God-head, whilst they repeate thrice Holy, Holy, Holy: GOD the Father is Holy: with this inscription the Bethshemites could blazon Him:
1 Sam. 6.20. *Who is able to stand before this Holy* LORD GOD? GOD the Sonne is Holy, *Gabriell* as both His Priest and Herauld, at once christens Him and
Luke 1.35. proclaimes it; *that Holy thing which shall be borne of thee, shall be called the Sonne of* GOD: So is the HOLY GHOST, witnesse that royall title in

Daniel;

Daniels vision, in which the Ancients interest Him, as by whom is the unction of holinesse the most Holy: Some things are holy by Creation as Angels; *blesse the LORD yee His holy Angels, that excell in strength:* Some things by communication, as the Elect, who are κλητοὶ ἅγιοι, as Saint *Paul* phraseth it, called to be Saints: Some things by dedication, as His Temple, *O worship the LORD in the beauty of Holinesse:* Some things are holy for use, as the creatures, *Moses* branded with uncleanneſse some of them, but *Adam* caus'd it, by his sinne filth was powred on all: CHRIST hath wip't out this legall impurity, and lodg'd under one roofe, whole hoofes and cloven: if the Jewes were than a holy people, the Gentiles are now a holy Nation: it is true of men, beasts, things, all creatures, through the foure corners of the earth, are cleane and holy, and this was taught us by Saint *Peters* great sheete, let downe by foure corners from Heaven, but made good by CHRIST, who pulling downe that Screene or wall of partition betweene them, hath taught us not to call any thing uncleane which GOD hath cleansed: when *Iulian* poysoned the wells, the shambles, the fields, with his heathenish lustrations, the Christians (saies my Antiquary) dranke freely of them, and by vertue of Saint *Pauls Quicquid in macello:* οὐδὲν κοινὸν, nothing uncleane is S. *Peters* rule, at least with Saint *Pauls* paraphrase, *munda mundis*, if my selfe be cleane, I reade this posie on what ever I use, Holy: if otherwise, my cloathes (saith *Iob*) shall make me filthy.

Dan.9.24.

Psal.103.20.

1 Cor.1.2.

Psal.84.7.

Deut.14.2.

1 Pet.2.9.

Theod.Hist. Eccles.lib.3

Job 9.31.

All things are in themselves in some degree

Holy, GOD alone is holineſſe it ſelfe: So thoſe Heavenly Muſitians chant it: *Who ſhall not feare thee, O* LORD, *and glorifie thy Name, for thou onely art Holy:* who would not ſet this Sampler before him, to worke by, who would not write after ſo faire a coppy? thus to doe we are preſt by a Summons from above; *be yee Holy, for I am Holy:* I ſay not, *Abſoluta æqualitate,* but *ſimilitudine:* GODS perfection is above the Heavens, we cannot reach it, imitate it we muſt, though the beſt fall ſhort of the patterne, 'tis here as in the ſtarres; thoſe of leſſer magnitude have light in them, the greateſt ſhine brighter, yet theſe are dimme to the Sun: the holineſſe of Saints is beneath that of Angels, the holineſſe of Angels not at the ſame height with that of CHRISTS glorified humanity, and this infinitely below the loftieſt pitch of holineſſe, which is GOD: Strive we muſt to be holy as GOD is, not that we can equall our example, but to arrive at what perfection we may, and wee are capable of: Strive we doe, ſome for health, more for riches, and not a few here for gay cloathes: but holineſſe, the ſalve of ſinnes, the wealth of Saints, the robe of Angels, who ſtrives for this ſalve, more ſoveraigne than all the ointments of the Apothecary, this wealth more pretious than the rocks of moſt pure Diamond, this robe more glorious, than all the wardrope of *Salomon:* the Hypocrite much cackles of purity, when all is ſhell and rottenneſſe; one who worſhips GOD in publique, and at home cares not for him, who praies often, and his heart knowes not, whether his lips goe, who will have all good about him, and be

Revel. 15. 4.

Levit. 11. 44.

Job 11. 7.

be himselfe the worst thing he hath: the meere Moralist breakes gloriously, and at his first rise outshines the morning light, but a storme cloudes him at noone, or like *Hezekias* Sun, he goes backe many degrees in the dial, or like *Julian*, full of hope and piety in his first yeares, a *Nero* in his end, all massacre and villany; or as the foure Ages in the Poet, the first gold, as the head of that image in *Daniel*, the last, as the feete, clay or worse, γένος σίδηρεον: the true Saint, is Antipode and treads crosse to them both, he is for the life, not paint of holinesse, nor till the game is his, gives he ore the chase, he mistakes not the goale, nor till he wins it, lags of, with *Paul* διώκω κατὰ σκοπὸν, he doth presse hard towards the marke, and saies, cloath me with righteousnesse, O Lord, I prize it above cloathings of wrought gold, and those garments that smell of myrrhe and richest powders of the Merchant: one mite of grace is worth a talent of bravery, the sackcloth of a Saint more glorious than the purples of a glutton: raiments of needleworke and pretious imagery are for Kings Palaces on earth, without the white stoles of godlinesse wee shall never looke into those courts, where dwells the King of glory: *Blessed are the pure in heart, for they shall see* God; not those, who are pure in their owne eyes, who about the froth of their owne braines, dare rent the peace of the Church, and warre for the aerie projections of their giddied heads, as if Heaven and Earth were little enough to be mingled in the quarrell; the holinesse, without which we shall not see God, is that of the heart, not the lip; write, O Lord,

Theod. Hist. lib. 3. cap. 2, 3.

Hesiod. opera & dies. lib. 1.

Phil. 3. 14.

Math. 5. 8.

upon theſe flintie hearts of ours, holineſſe unto thy ſelfe, give us but a drop from thy Ocean, for thou art all holy, one glimpſe from thy Sun, for thou art all *Light*.

Cant. 1.16. GOD is all beauty, as the Spouſe in the Canticles, *My beloved, behold thou art faire and pleaſant*: O how ſhould the love of Him enflame us! how raviſh us out of our ſelves! Amiableneſſe is the object of love, and what things are faire are gratious, and ſweetly win our ſoules to deſire them: 'tis beauty in all things doth allure or rather entrance us: whiteneſſe in the Lillie, red in the Roſe, purple in the Violet, the purity of the marble, the ſparkling of the pearle, the ſilver ſcales of fiſhes, the matchleſſe colour of birds, the congruous ſymmetrie of parts in beaſts: here we gaze our ſelves into wonder, and cry out as in a trance, O the wonderfull works of GOD, that ſuch glory ſhould dwell with corruption! O thinke than what cœleſtiall excellencies are in thoſe courts above, where Revel. 21.23. is no need of the cleare light of the Moone, or the bright beames of the Sun, to enlighten them, what inexpreſſible glory is in GOD Himſelfe, whoſe glory is the *Light* of thoſe heavenly Tabernacles! Ei δύλλ. κδ. if beauty, which, though it be καλὸν τὸ παυδικὸν in *Theocritus*, yet ὀλίγον ζῆ is his verdict of it, if it bee *naturæ gaudentis opus*, a priviledge of nature, or her wit put into the frontiſpeece, as *Plato*; if a dumbe comment or ſtill Rhetorique, that perſwades without ſpeech, as in *Theophraſtus*, if an acurate Epiſtle written in the court hand of Heaven, for the praiſe Dial. Amor. of the creature as *Lucian*, if the onely load-ſtone or compaſſe to attract, and draw love unto it? How

ſhould

should our hearts cleave unto thee O LORD! How our soules be enamourd of thee!

If you will have a perfection drawne out to the life, you have it in *Cant.*5.10. *My beloved is white and ruddy, the standard-bearer of ten thousand:* nature did never frame such a feature, nor did ever such mixtures kisse in any other cheeke, no art can counterfeit such colours of holinesse, no pensill reach to expresse a contexture of such delicacy; the very report of it wounds to the heart all forreigne Assemblies, they aske, and with darted bosomes: *O thou fairest among women whether is thy well-beloved gone, whether is thy well-beloved turn'd aside, that we may seeke Him with thee?* Cant.5.17. Since thy Bride-groome (O thou worthy Spouse of such a Husband) is so divine a frame of beauty, may wee joyne with thee in the quest of Him; *a holy fire burnes in our breast, much water cannot quench it.* Cant.8.6.

We have all of us doted too long on the surphuld face of this world, too much priz'd the artificiall complexion'd pleasures of it: nor will we yet know that our structures of Cedar and Vermilion, our garments of tissues and embroyderies, our tables of junkets and delicacies, our couches of ease and Ivory, our coffers throng'd with gold, all our pompe here, is but paint and garishnesse, the world it selfe but a decaid peece of deformity: O that *Troy* should flame for such a wrinkled *Hellen*, or mans soule for such a gaudy nothing be endanger'd to eternall fire! Open thou our eyes, O LORD, that we may see those glorious shinings, which come from thy divine selfe: So beauteous an Aspect will bee Spell enough, to chaine our

hearts unto thee: *Constantius*, when hee came in triumph to *Rome*, than the myrrour and mistresse of the world, and beheld there, the Rostra, the Capitoll, the Baths, the Amphitheatrum, the Pantheon, the Theator of *Pompey*, the market-place of *Trajan*, and other her workes like Babell, so high, *ut eò vix aspicere humanus oculus posset*, that the eye of man could scarce climbe up unto them; it did not a little amaze him, that nature should empty all her riches, and even impoverish her selfe on one citie: the Kings of the earth, when they were gathered together to the city of GOD, the mountaine of His holinesse, and joy of the whole earth: they saw it, saith the Psalmist, and so they marveiled, they were troubled and hasted away: if earthly objects can so enchant us to feare and wonder, how should heavenly ones enamour us to love and rapture! GOD especially, the least gleame of whose infinite purity, excells as farre all light and holinesse of the creatures, as *Light* it selfe doth the pitchiest darknesse: for GOD *is Light*, and in the close of this verse, *in Him there is no darknesse at all.* And thus much of the third property twixt GOD and *Light*, the faireneſse and beauty of both.

Ammianus Marcellinus. lib. 16.

Psal. 48. 5.

4. *Light* is an enemy unto darkeneſse, at the approach of it darkneſse flies, they cannot bee wrought to an agreement, they never meete without a fight and opposition: to dehort us from the workes of darkeneſse, because they are perpetrated against the Father of *Lights*, is the But and White, our Apostle here levels at: your garbe and profession calls you the children of the day, those

thoſe characters, which are writ on your face, ſpeake you the Sonnes and Daughters of *Light*; why than are thoſe *opera tenebrarum* of your retinue, why not caſheerd? if you are of GOD'S family, ſinne muſt not be of yours: for ſinne is darkneſſe, GOD *is Light.*

GOD than is in this reſpect *Light*? Sinne hath in it an Ægyptian fogg, GOD hates it, nature was never capable of the like Antipathy: the workes of ſinne, are the workes of darkneſſe, for the parent of them *is the Prince of darkneſſe, whoſe kingdome is a kingdome of darkneſſe, whoſe walkes are the walkes of darkneſſe,* and the Actors of them, *are the children of darkneſſe,* who ſit in darkneſſe and in a deadly ſhade: Now GOD *is Light* and darkneſſe thwarts with His nature, and therefore betwixt them there muſt needs be a warre and fewd more than mortall: we need no Herauld to trumpet it, 'tis done, *Pſal.* 5.4. *Thou art not a* GOD *that haſt pleaſure in wickedneſſe, neither ſhall evill dwell with thee*: Who ever dranke of the cup of the LORD, and the cup of divels? Can the Arke and Dagon be houſ'd under one roofe, as if an inſenſible ſtatue were a fit mate for a living GOD? Can the ſame heart be a Sacrary for the Holy and un-holy ghoſt? Or will CHRIST have His Chappell where Beliall hath his Synagogue? The purity of GOD and mans ſinne are at a more remote diſtance, nor can they more meete, than paralell lines in the Mathematicks, no more than the two poles may kiſſe, or a Cammell be ſtreind through the eye of a needle and not ſplit it: 'tis a queſtion without an *ænigma*, nor need wee an

Ephes. 6.12. Coloſſ. 1.13. 1 Theſſ. 5.5.

Eſa. 9.2.

Pſal. 5.4.

Oedipus

Pſal. 94. 20. *Oedipus* to unriddle it; *Shall the throne of iniquity have fellowſhip with thee, which frameth miſchiefe as a law?* It never ſhall, the Sun ſhall before drop from Heaven and ſhine to the land of darkneſſe, that Starre-eyde Canopy ore our heads ſhall firſt become dull earth; Heaven and Earth ſhall be ſooner mingled as in that firſt Chaos: the word is ſpoken, nor is there any witch-craft to conjure it backe: Pſal. 5. 6. *The face of the* LORD *is againſt them that doe evill*, to cut off their remembrance from the earth: *Cornelius Agrippa* hath drawne us a large Catalogue of ſtrange effects in nature, of Antipathies and blinde diſcords betwixt ſtones, plants, beaſts; whoſe proper and radicall cauſe being unknowne, the Academiks did aſcribe their vertues to *Platonike Ideaes*, *Avicen* to the rule and preſidency of Angels, *Hermes* to the influence and aſpect of planets; ſome to the joynt worke and concurrence of all cauſes: there are betweene GOD and the wicked, rents and wide breaches not to be made up; theſe He markes out for vengeance, His Artillery is ever in readineſſe, His arrow on the ſtring and at their very booſomes: but why this oppoſition? What unluckey conſtellations have fore-ſign'd them to it? we need not gaze upward, there is an evill ſtarre within them, whoſe malevolent influence workes all: GOD is pure, pure beyond rocks of Marble, or coaſts of Jaſper, or the Orient and ſparkeling majeſty of Pearle, theſe are all vile, very Spittles of uncleanneſſe, dunghills of filth, veſſels brim'd up with iniquity: GOD is all *Light*, no beauty of Angels, no myrrours of chryſtall can match it; theſe are

Lib. 1. de occulta Philoſ. cap. 18.

all

all darkneſſe, a very dungeon and loathſome den of evills: *Now what communion hath light with darkneſſe?* did this darkeneſſe ever uſurpe the ſame eye, where that *Light* dwelt? contraries in their abſtract are out of all compoſition; the lightſome aire may become darke, but make *Light* darkneſſe, no Limbick or extract can do it; as health cannot bee ſickneſſe, though an able body may languiſh into crazineſſe: *τα ἐναντία οὐκ ἐθέλει ἁπλῶς*, no league betwixt things in their owne nature oppoſite, nor doth their combat ceaſe but in the not being of the one: fire and water, truth and falſehood, *Light* and darkneſſe, GOD and ſinne, can never be made friends, not brought ſo much as to parlee or enterview: *For thou art of purer eyes, O LORD, than to behold evill, neither canſt thou looke on iniquity.*

2 Cor 6.14.

Ariſt. lib. 1. Phyſ. cap. 9.

Hab. 1.13.

Here is that *Pandoraes* box, whence all evills doe flie; thoſe arrowes which drinke up the blood, that ſword, which eates up the fleſh, that peſtilence which cleaves to the bones: here is the ſtocke, on which grow all thoſe miſeries, which environ man, his ſinnes, which worke him into the frowne of Heaven, the hatred of GOD, *thou hateſt all workers of iniquity*: and whom He hates, He will bruiſe them as with a ſcepter and rod of iron. *Ultor comes, juſtiſſimè pœna ſemper eſt*; if ſinne march in the front, puniſhment will bee in the reare, who foſter this in their breaſts, Nemeſis ſhakes her rod at their backes: Some or drinke diſeaſe to their bodies; or feaſt them into ſurfets, as the voluptuous; Some muffled in a *non*-imploiment, and lying

Pſal. 5.6.

Lipſ. de conſtant. lib. 2. cap. 16.

still, rot their soules into stinch and noysomenesse: as the idle; Some like vultures flie ore medowes, and fall on carrions, not touch what is sound in others, and light on their sores, as the detractor; some will bee rifling the altar, and as the Eagle snatch a morsell thence though they fire their nests, as the Sacrilegious Avarice inflames some, others pleasures engulphs, some lust disjoynts, others rancor envenoms, some are madded with rage, others blowne up with pride: the Tragedian as if his boosome had beene divinely influenc'd, could doome it of the last, and 'tis true, of all ... *Sequitur ultor a tergo Deus*, vengeance dogs them at the heeles, GOD holds a a dagger at their hearts, and is ready to sheath it in their bowels: the least graine of evill is enough to poize downe the soule to the lowest hell: I am yet to learne what those veniall sinnes are, which we need not rinse of with our penitent teares in *Andradius*, nor for them fall downe at the footstoole of mercy, with a *Forgive us our trespasses*, as the Rhemists: Sure I am that Saint *Basil* once askt in earnest, [illegible] who dares say of a sinne it is little, when the least is able to plunge him into the bottomelesse pit? Who would judge that leake small, which sinkes the vessell, or that a slight wound, which gives a suddaine intercio death? the raine that falls in small drops, makes the earth mirie, our drislingst slips, bedash and durtie the soule, which spots, fire shall wash away, if penitence doe not.

Senec. Herc. Fur. Act. 5.

Defen. concil. Trident. lib. 3.

Ad Rom. cap. 7. v. 8.

As Saint *Paul* saies to the Corinths, would

GOD

God yee could suffer me a little: many have sung Panegyricks hence, my time is to waile out an Epicedium: This Iland of ours may be called the Image of Heaven, (as *Mercurius Trismegistus* spake of Ægypt) This City, the Temple of the Iland: What complaints have beene in her streetes? One cries out of hunger, as *Elias*, another of treacherous friends with the Psalmist, a third, of that eues-dropping or tame fury, a bad wife, as *Iob*: One is pain'd in his belly with the Prophet, another in his head, with the Shunamites Sonne, a third in his bowels, with Israel: this man mournes as a Dove, in the courts of his house, that chatters as a Swallow on his house top, I will weepe bitterly, a third protests with *Isaiah*: and wishes a fourth with *Ieremy*, *O that my head were waters, and my eyes a fountaine of teares!* Not a few, put up their moane with the Psalmist, O LORD *thou feedest us with the bread of teares, and giveſt us teares to drinke in great measure*: these have beene your City cries, yet not so loud as the cry of your sinnes, but I spare you here: the daies can tell you, when this populous and (what the Epirot spake of *Rome*) this βασιλειον σωρηϊον, hath beene so shaken into emptinesse, that scarce the gleaning grapes have beene left: O for a friend cals one here to close my eyes at the houre of death! Who shall lay me out for buriall saies another there, or carry my bones to the grave in peace: Now a *David* throbs out an Elegie, and saies, O my Sonne, my Sonne: anon the Orphan blubbers his cheekes, and sighs with *Elisha*, O my Father, my Father: Your whole

Auguſt. de Civit. Dei Liber. 8. cap 23.

Jer. 4. 19.

Isa. 38. 4.

Jer. 9. 1.

Psal. 80. 5.

Cineas apud Plutar. in Pyrrho.

2 King. 2. 20.

City than was one Theator and woefull Spectacle of sorrow, and the whole Countrey lookt amazedly on, whilst you acted your dying parts: GOD hath now drawne His bowe againe, and scattered some of His arrowes here and there as on your skirts, I hope, as *Ionathan* did direct his three flights to *David*, to warne you out of his tenderneſse and love: but if in theſe Characters yee ſpell not GODS meaning, let Saint *Cyprian* reade, and heare how he leſſons his *Demetrius*: Are you ſhaken with Warres, are you moleſted with Dearth and Famine, is your health cruſhed with raging diſeaſes, is mankinde generally tormented with Epidemicall maladies? 'tis all for your ſinnes, for which we roare like Beares in the Prophet: So Sion, when ſhe ſings a ſadding of her miſery, for that her crowne was falne from her head, ſhee makes this the burden of her ſong, *Woe unto us for wee have ſinned*: O thaw as you deſire the wellfare of this your Hieruſalem, let uncleanneſſe be purged out of her ſtreetes, prophaneneſſe whipt out of her Temples, may not Drunkenneſſe reele here, or Sacriledge riſle there: μὴν ἕτερον διαπίνει, in that hony-mouth'd Father, and the worſt ſtealth is to rob GOD: both are deeds of the night: *Surgunt de nocte latrones*, it is by night that theeves ſpoile and deſtroy, and they who are drunke are drunke in the night: bee ſure, if yee croſſe not with GOD, nor fall at odds with Him by your ſinnes, He will be your Sun and ſhield; your ſhield to ſafe-guard, your Sun to lighten you: Spread, O LORD, the *Light* of thy grace into our hearts, and bleſſe

Quod autem crebrius bella concutient, quod ſterilitas & fames ſollicitudinem cumulet, quod ſevientibus morbis valetudo fraugitur. Cypr. ad Demetr.

Iſa. 59. 11, 12.

Lam. 5. 16.

Chryſ. ad pop. Antioch. ὁμιλ. α.

Hor. lib. 1. Epiſt. 2.

1 Theſſ. 5. 7.

Pſal. 84. 11.

us

us with the *Light* of thy countenance, direct our steps in thy waies, which are the waies of *Light*, and so bring us to that *Light*, which shall not change as the Moone, nor be ecclipst as the Sun, nor set as the Starres, even thy glorious selfe, O LORD, for thou art *Light*. And so much of the fourth property betwixt GOD and *Light*, as both are enemies to darkenesse and sinne.

The fift property in which GOD and *Light* agree, is the spreading vertue of both. 5.

Light is a quality diffusive: the Sunne as 'tis a most perfect lampe and spring of *Light*, so most largely spreades his heate, and lends his operative influence, to quicken and cheere this Sublunary globe of ours: ἥλιος the Sun, *Eustathius* will have so cal'd ἀπὸ τῆς ἕλης, from the heate, which is emboſom'd in that bright and opacous bodie: and in the Psalmist, *nothing is hid from the heate thereof.* Psal. 19.6.

GOD is in this respect *Light*: *The day is His, and the night is His, He made the Light and the Sun*: wherefore made Hee it, for the Heavens alone, or the godly alone? Neither, He makes His Sun to rise upon the evill and good: the riches of His goodnesse all things tast of, every creature is enricht from His maintenancy: none ever enterd the porch of life, but enjoyed the *Light* and heate of the visible Sun; none ever walkt on the pavement of the earth, but was lead by the hand of His invisible goodnesse: the Psalmist sweetely warbles it: *O give thankes unto the LORD for Hee is good, for His mercy endureth* Psal. 74.16. Mat. 5.45. Psal. 106.1.

for ever; there is a goodnesse *Subjective*, which is *tanquam lux in lucido*, this is GODS, but wee see it not, 'tis coverd with a curtaine of sacred secrecy, and dwells in *Light* as unaccessable as GOD Himselfe: there is goodnesse in the Object, which is *tanquam lumen in Diaphano*, this is GODS and we feele it: 'tis not confin'd to the Orbe of Israel onely, nor coopt up within the pale of Iury, no tenure entayld to the fleshly heires of *Abraham*: GOD powres out of His treasures upon all, even reprobates have a pension out of His Exchequer: *the whole earth is full of the goodnesse of the LORD*: GODS goodnesse alike extends her sphere with His Soveraignty, for as *the eyes of all things waite upon Him* in the front, so in the heele of the verse, *He filleth all things with plenteousnesse*.

Psal. 119. 64.

Psal. 145. 15.

There is a goodnesse proper to the Elect, the Apostle stiles it, *the riches of His goodnesse*, Rom. 2. and elsewhere *the riches of His grace*, Ephes. 2. this is that blessing which maketh rich, and fills, not our garners with store, but our hearts with gladnesse: GOD at His owne cost maintaines the whole world, and showres downe the happy influences of Heaven upon the unjust mans ground, but there are riches of mercy which He stores up for the faithfull only, nor shall hogs slaver those pearles: GOD keepes all Cities, if He doth not *the Watchman waker in vaine*, but He loves Hierusalem, and the gates of Sion above all the dwellings of *Iacob*; *Moab* His wash-pot tasts the sweetnesse of His bounty, and shall *Iudah* the signet on His finger lack? *Ioseph* feasts all his Brethren, but

Mat. 5. 45.

Rom. 9.

Psal. 126. 1.

Benjamins

Benjamins messe shall five times bee doubled to theirs: Not a Subject in his Dominions but owes much to the goodnesse of his Prince, but they partake of his more royall favours, who waite in his court, and eate at his table: the pottage may be *Esaus*, the Birth-right is *Iacobs*, even the wicked have their annuities, but the inheritance is to the righteous: why than will you aske, is the sea of the wicked so calme, of the good so stormy? why are the eyes of these dimme, when the other swell out with fatnesse; hereunto I reply thus. Gen. 43. 34.

First, Those who forrage in the wildes of vice, may brave it a while, as the onely favourites and darlings of the age, they may swimme in a streame of gold, and tumble in Arabian Spices: *David* when hee sees this, how they start into honour, it sadneth and staggers his encumbred minde, and doth force him to flie to a stop, with a *Fret not thy selfe O my soule:* all goes well hitherto, but thinke these minions of the world, how despaire vultures their hearts, whilst pleasures merry their senses, they are in the depth of sorrow, even in their height of delight: what ever masques and triumphs the godlesse state it in; there is a worme gnawes perpetually, what ever harmony or light be without, there is all discord and darkenesse within: the raies of a Sunshine may guild ore his countenance, rip him up, and as *Tacitus* speakes of tyrants, there is all gnawings and stripes: or if their conscience sleepes, whilst they dance in the circle and round of sinne, how oft in the Meridian of their jollities doe they Psal. 37. 7.

Tacit. Annal. lib. 6. pag. 185

sit

ſet in wretchedneſſe, how ſoone are their warbeling Aires turn'd into the mournings of Dragons: they may frolike it for a Sceane or two, what will the laſt exit be, what the Cataſtrophe? their doome is ſeal'd, no jugling or impoſture of fleſh and blood can corrupt it: when the wicked ſpring as graſſe, and all the workers of iniquity doe flouriſh; it is that they ſhall bee deſtroyed for ever. Pſal. 92. 7.

Secondly, The true Saint may be in a low ebb of ſorrow, as a tree in winter without branch or leaves, or fire buried under the embers without heate: but againe he is in a flow of comfort, his withered branches ſpread, his fainting fire is blowne up into a bright flame, and ſtill he jubilates unto GOD with, *It is good for me that I was afflicted:* there is honey to be ſuckt out of this thiſtle, and unction of joy which ſupples and makes eaſie this croſſe: if GOD diets and phyſicks his, 'tis for their health: if droſſe be in His gold Hee will fine it, if chaffe in His floore Hee will cleanſe it: He will launce and tent to the quick a ſore feſtring in the bodie of His Church: Our Heavenly Phyſitian, where the groſſe humours of evill begin to corrupt in his, Hee will purge them out though with the bitterſt pils and potions, and as it is an earneſt of His love to us, when our cure is perfected by gentler unguents, ſo a pawne of His diſpleaſure at our maladie, if he uſe cauteries and and ſearings: the ſickneſſe of Iſrael how oft was it healed by theſe tart ingredients; affliction wrought their recovery, when neither miracles from Heaven not prodegies on Pſal. 119. 71.

earth

earth could doe it: See the Psalmist, *When Hee slew them then they sought Him and enquired after* GOD *early*: whether wee reflect then on the ungodly or godly man, we may discover without a perspective, GODS goodnesse to both, as well the sonnes of darkenesse as of light; here His speciall goodnesse, which to them makes salves of sores, of the flesh of vipers soveraigne Methridate; which for them extracts *Light* out of darknesse, and confects of poysonous ingredients the wholsomst Antidots, as a skilfull Apothecary workes out of hurtfull simples a medicinall composition; and therefore in all estates, still the Saints carroll it to His praise, *quam bonus* DEVS *Israeli, Sure* GOD *is good to Israel*: there His generall goodnesse, whence it is, that they flourish as a palme, that they sit under the shade of their owne vines, that their breasts are full of milke, their bones of marrow, their bellies of His hid treasures; that waters of a full cup are wrung out to them, that their waies are pav'd with pleasures, and the paths honey where they set their feet: May thy Sun, O LORD, shine on our Tabernacles here, nor scant us the blessings of thy left hand, a portion of them competent for us, or if our *Light* must be enterchaing'd with darknesse, if our daies, some may be faire, others will be cloudie, so long as we live in this vale of teares, this true *Bochim*, as the Israelites called their mourning place: O yet may the *Light* of thy grace arise in our soules, and as the Sun dispels the early mists, may it scatter those fogs of sinne and errour, which naturally wee

Psal. 78. 34.

Psal. 73. 1.

Judg. 2. 5.

grope in: As that ſhining *Light*, *which ſhineth more and more unto the perfect day*, ſo may this ſpirituall *Light* in us ſpread ſtill, till from the morning dawne it climbe up to its zenith, and bee ſwallowed of a more glorious *Light*, the *Light* of glory, and wee in thoſe Manſions of *Light* dwell together with thee, who art the true *Light*, for thou art *Light*. And thus much of the fift way of agreement betwixt GOD and *Light*, the diffuſive and ſpreading vertue of them both.

Pro. 4. 18.

6. The laſt property in which GOD and *Light* agree, is the Omnipreſency of either.

Light hath in it a kinde of ubiquity, it fills all places: I except onely that land of darkeneſſe, where vengeance boyles in a torrent of fire, but as blacke as hot, where the damned ſhall meete flame enough to ſcorch and frie, no *Light* to refreſh or ſolace them: Hell is a fiery dungeon, no ſeas of waters can quench the leaſt ſparke of it, it is a burning Tophet, where fury reakes in a river of brimſtone; who ſhall bee caſt into this furnace (*Nebuchadnezzars* was an Elizium to it) ſhall ſee nothing which may allay the rage, or ſweeten the tartneſſe of their paines, they ſhall ſee all things, that can embitter their ſufferings and make them matchleſſe: GOD appeared to *Moſes* out of the midſt of a buſh, the buſh burnt and conſumed not: there was a fire without heate: the wicked ſhall be turned into hell, where they ſhall bee lodg'd in beds of fire, but wrapt up in utter darkeneſſe too, here is fire without light, here torture and blackneſſe

Gen. 3. 2.

Mat. 8. 12.

kiſſe

kisse in this vale of *Hinnon*; all other places are cheerd and blest with the presence of the *Light*: *lux simplissima est, & omnia occupat*, *Light* shines every where.

GOD is in this respect *Light*; Immense is a peculiar Attribute, wherewith He is clothed, Hee comprehends all places, none include Him: wee doe acknowledge Him with *Augustine*, *sine situ ubique præsentem, sine loco ubique totum, sine extensione omnia implentem*: without site every where present, every where whole without place, and without extension of parts filling all things: all bodies have their proper place, and there we say they are circumscriptively, nor would *Aristotle* exempt the highest Heaven, could wee finde out a bodie or superficies to encircle it: how excellent are the Angels, who behold the face of GOD in glory, how dignified by CHRIST himselfe, who though He tooke not their nature, yet weares their name, *the Angell of the Covenant*: how ever they are limited in their natures, they are of finite vertue, nor is *Gabriell* than with the Hierarchy in Heaven, when he stoopes to the Mother of GOD with an *Ave* on earth, Haile *Mary*; these are in their places definitively: it is GODS prerogative royall, of which to rifle Him it were a meere treason and robbery to be in all places repletively; it weares indeed the image and stampe of Apocrypha, yet search it to the quick and kernell, and a mysterious weight is shrind in it, *the Spirit of the* LORD *filleth the world*.

S. Aug. Meditat. Liber 12.

Phys. lib. 2. cap. 6. Text 45.

Mal 3.1.

Lumb. Sentent lib. 1. dist. 37. a. 13.

Wisdome 1.7.

How filleth? vertually alone? as the Sunne though fixt in his owne Orbe, yet enlightens all

things with his beames, doth cherish them with his heate, enliven them with his influence? or as a King, who sits on his throne, and stretches out the rod of his power over all his Dominions, rules all the people of his Realmes with the Scepter of his Authority? if we coast here, we devest GOD of His power, and bring Him downe to His creatures, nay under them, for the very Aire is every where, nature not being patient of a vacuity; if I digg downe to the center of the earth it is at the point of my spade, if I shoote up as high as Heaven, it is at the top of my Arrow: how than filleth? what *per partes* as the Aire, whose parts though Homogeneall, take yet up all places severally, where no bodily substance is? or as CHRIST (the ubiquitary may storme at this truth, he shall stifle it) is, if we reflect on His Deitie, every where, if on His Man-hood, in those courts of blisse above, which shall hold Him, till at the last day Hee shall breake the cloudes, and come with flames of fire to judge all flesh: is GOD so? *Can the Heavens or the Heaven of Heavens containe Him?* No, *adest ubiq. & ubique totus est, non per partes usquam est, sed in omnibus omnis est*: it is Saint *Hilaries* descant on that streine of the sweete singer of Israel; *Thou art neere O LORD, and all thy Commandements are true*: How than filleth? so as that He is mixt with things sublunary? which was the foule Blasphemy of the Manichees, or as their substantiall forme makes one compound with them? which was the stale and engine to all heathenish Idolatry, if wee beleeve *Auerroes* a Patriarke of their owne: No GOD is above all things,

Arist. lib. 2. de generat. cap. 3.

2 King 8.

Psal. 119. 123

Zanch. de natura Dei lib. 2. cap. 6 qu. 3.

Lib. 12. Metaph. Arist. comment.

things, saies the Apostle, *Rom.6.* and in *Isaiahs* vision, He is high and lifted up: and how ever the Poet fills his cheekes with a *Iovis omnia plena*, or we heare it from a tongue divinely toucht and with a true Cherubim, *In Him we live, and moove, and have our being:* yet it is so, not that GOD is part of our substance, but Author of it: being the onely source and fountaine of our life, motion, being: the Platonists, who stil'd GOD the soule of the world, did fancy yet and coine a god to themselves, who was supreme to this, and him they bedect and crown'd with this rich Epithite, the parent of the worlds soule, a ὁ ὤν alwaies existent in himselfe, simple, omnipresent: How is GOD Omnipresent? Soft Critick thou art running on shelves which will shipwrack and split thee: that GOD is every where I beleeve it, and my faith shall Anchor here, how He is so, what *Alexander* hath a sword to cut a sunder this Gordian knot? what Library of the world a key to unlock this mistery? for *quomodo ubiquè sit, intellectu non capimus*, so *Lumbard* out of the golden-mouth'd Homilist doth schoole us, and bids hush such malapart enquiries as may entitle us to insolence, not improove our knowledge.

Isa.6.1.

Act.17.27.

Zanch.de natura Dei lib.2. cap.2. qu.2.

Iustin.Histor. lib.11.

Sentent.lib.1. dist.37 & 6.

When we speake of GOD, we are to beleeve an ubiquity, though what this ubiquity is, is a bottome, we cannot unravell: *Heaven is His throne, and the earth His footstoole* in *Isaiah*, in *Ieremy Hee fills Heaven and Earth, omnia implet sine inclusione*, I am taught by Saint *Augustine* here, and I am told by Saint *Hilarie* there, that a miracle is spher'd in it, *Deum ubiquè esse, & nusquam abesse*,

Isa.66.1.

Jer.23.23.

Medit.cap.29.

in omnibus esse, & totum esse; that GOD is present every where, and in His whole Essence so: to sift this Sacrament, were to bee quaintly mad, but what puzzles my reason, my faith shall not startle at: I beleeve though I boult my dores, I locke not GOD in, though I close my casements, I shut not GOD out: If I take a fee, to blinde my eyes, He sees it, for He is in my closet, He is my cloister when I make it a stewes, and under a religious coole live as in a brothell-house: when I unhallow it by irreverence, as if I came to a Mart, to bargaine with, not an Oratory to beseech Him, GOD is in His Temple; His residence is especially here, though His presence be every where, indeed *tangit omnia*, but *non æqualiter tangit omnia*, GOD fills all places with His presence, His Church with His gratious presence, no place excludes Him, this is sure of Him, it is His Highnesse Court of Requests, where our petitions are best put up, it is that ladder of *Iacob*, where the Angels ascend with our suites, and descend againe besprinkling us with graces, it is that Navy Royall which transports our holy Merchandize to Heaven, it was the cheate, with which *Ieroboam* guld the Israelites in *Iosephus*; my good people and friends, you cannot but know that no place is without GOD, and that no place doth containe GOD; whersoever we pray He can heare us, whersoever we worship, He can see us, therefore the Temple is superfluous, a journey needlesse to Hierusalem, GOD is better able to come to you, than you are to goe to Him: GODS Essence, 'tis true, is diffusive through Heaven and Earth, as my soule

In Psal. 138. *Exponens illa verba, Mirabilis facta est scientia tua ex me.*

Greg. in comment. in Ezek. Tom. 2. Hom. 8.

Antiq. lib. 8. cap. 3.

Lumb. Sent. lib. 1. d. 37. a. 14.

soule through every fraction of my body, yet as this hath its chiefe seate in my heart, so the beauty of the LORD is peculiar to His owne house: One thing have I desired of the LORD, and that will I seeke after, *that I may dwell in the house of the LORD all the daies of my life, to behold the beauty of the LORD*: Psal. 27. 7. no place lifts up pure hands, no one darts up faithfull prayers in vaine, for they pierce the cloudes, and enter the eares of GOD, whereseever they are made, yet His eares are more open to one *miserere* from the Priests mouth, than the whole service from the peoples, to one Collect of the Church, than whole piles of chamber devotions; for there His honour dwelleth, that is the place of His rest, and *the LORD that made Heaven and Earth, doth blesse out of Sion*: Psal. 134. 2. I shall therefore be prostrate and uncovered (spight of the sawcinesse of too many) in this place principally, though in no place I can be without my GOD, whom I cannot winde into a Meander, nor entangle in a Labyrinth, nor hide from Him in a thicket, nor loose Him in a cloud: *Whither shall I goe from thy Spirit, or whither shall I flee from thy presence? If I ascend up to Heaven thou art there, if I make my bed in hell thou art there also, if I take the wings of the morning, and dwell in the uttermost parts of the Sea, even there shall thy hand lead me and thy right hand shall hold me*: Psal. 139. 7. How than, if GOD be in all things, escapes hee pollution? thinke we on the Aire, how it is in our lightlesse chambers, nor though we draw our curtaines, can we keepe it out of our beds, nor out of our hearts when we breath, which would soone be stifled in

in us, were it not for the coole fannings of the Aire: we say vulgarly it infects, but those vapours onely doe so, which breath'd from putrid things, are carried by the stirring winde and flie about in it: the Aire clarifies of it selfe, and mixeth not with that drosse and fogs, it doth purge out: much lesse can things below mingle themselves with GOD'S purity, though He be in them, nor His unblemisht Essence be tainted by their touch: the glasse wee know presents deformities, not deform'd it selfe, the Sun we see not being defil'd therewith, darts his beames of light, on carrion and mud; no more can our impurities bespatter GOD, though He be as Essentially in that place where they are don, as we who Act them, for He is not farre ἀπὸ ἑνὸς ἑκάστου, from every one of us: may this imprint on our soules, a double instruction.

Act. 17. 27.

To meditate thus, where ever we are, GOD is there, in our houses, our beds, our hearts, that ere our sins are quickned to the birth, or our thoughts have given them conception, He hath a Register of them, in whose booke are all our members written, when as yet there are none: how should it be a bridle in our jawes, when we rush into sinne, as the horse into battaile, and in paths strewed with pleasures, run like Dromedaries: No man can roofe or vault himselfe from GOD, the Ægyptians Hieroglyphick of Him was an eye, seven eyes He hath in the Prophet, which run to and fro thorough the earth: divinely *Hesiod*, πάντα ἰδὼν Διὸς ὀφθαλμὸς the eye of GOD beholds all things, every worke of our hands, every step of our feete, every word of our lips, every motion of our soules: *Thy eyes, O*

Pſal. 139. 16.

Zach. 4. 10.

LORD,

LORD, are upon all the waies of the Sonnes of men: how then can he be eluded? *He that planted the eare, shall not He heare, He that formed the eye shall He not see, shall not he know that teacheth man knowledge?* What wee doe in the darkest cels are to GOD as done on the tops of Mountaines; So was *Gehazies* secret bribery, the close plots of *Achitophell*, *Pilats* washing himselfe into hypocrisie, the lustfull rape of the Elders, when they tempted that Emblem of chastity with, *the gates of the Orchard are shut and no body sees us:*

Jer. 32. 19.

Psal. 94. 10.

Tam facile & pronum est superos contemnere testes
Si mortalis idem nemo sciat:

Iuven. Satyr. 13.

We draw a vale of secrecy ore our foule deedes, and say, the cloudes and darkenesse shall be a covering for them: but what cloudes of day, what darkenesse of night can shadow us from Him, to whom the *Light* and darkenesse are both alike, whom no thicknesse of wals, no closeneſse of windowes, nor bars of iron can shut out from us: I admire *Thales*, who askt whether a man dooing ill, might be obscur'd from the eye of GOD, he replies, *ne cogitans quidem*, his very thoughts are unbosom'd before Him: into what ever actions wee embarke our selves, take we with us the advise of that prince and Patriarke of Philosophers, So doe all things as if a *Cato*, a *Scipio*, or *Lælius* did looke on: GOD overveiwes all our enterprises, let us shame to act that before Him, we would blush should be whisperd to men: GOD sees all, when lust is lodg'd in the eyes, when violence doth bruize in the hands, when blasphemy croakes in the tongue, when drunkennesse reeles in the streets:

Diog. Laert. de vita Philos. lib 1.

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if the treasures of wickednesse be in your houses, if fraud and coozenage in your contracts, if in your shops false ballances and bags full of deceit: think not with those Atheists in the Psalmist, that GOD hideth His face, that He will never see it; would we but consult the sacred raptures of the Sybels, this they give out of Him, οὐκ ἐν μέσῃ γαίῃ ἐν πέτρῃσι: not the dens of the earth, not the holes of the rocks, not the depth of Seas, or bottome of hils, but GOD is there, who is every whit every where, *——quocunque vides, quocunque moveris.*

Psal. 10. 11.

Secondly, Is GOD every where, what other witnesse need we of our best Actions? as *Socrates* said of *Plato*, *Plato instar omnium*, no croudes or throngs of Auditors to one *Plato*, no such Record or Chronicle of our good deeds, as GOD's inspection of them: when I fast, though I strive περὶ ἀκριβείας πολλῆς πρόσωπον, GOD sees me, though no sowernesse disfigures my looke; when I pray and doe so, μήτε μετὰ ὄχλου καὶ ἠχῆς, μήτε ἐπὶ πλατείας ἑστῶτα, ἀλλὰ καὶ τὰς πλησίον εἰσελθόντα θύρας, GOD heares us, though no thunder or noise be in our tongue: when I do my almes, though I blow no trumpet nor cackle streight, so soone as my egg is laid, yet I have those who see me, οὐχὶ ἀγγέλους, οὐδὲ ἀρχαγγέλους, ἀλλὰ τὸν τῶν ὅλων θεόν, not Angels only, or Archangels, but GOD, the parent of the universe, who being, *mundi oculus*, saith *Pierius*, hath His eyes upon us, where ever we are: And sure not a teare drops from our eyes in penitence, but GOD is ready with His bottles to take it up; nor a word falls from our lips in praise, but it is Musicke in His eares, nor an Almes is scattered abroad by our hands, but is a sweet incense in

Chrys. in Mat. cap. 6. Hom. X.

Chrys. ομιλ. 18.

Hierogl. lib. 33.

in His noſtrils: the bread you caſt upon the waters, is truly *trajectitia pecunia*, monie, for which you take a bill of exchange from GOD, and it meetes you in a farre countrey; no robbers by land, no pyracies of Sea, no unfaithfullneſſe of Factors, no violence of tempeſts, ſhall take it from you; *diſperſit, dedit pauperibus* (ſaith the Pſalmiſt) *he hath given to the poore, and his righteouſneſſe remaines for ever*: in one day he diſperſt his riches, and wee ſee his memory extends to all ages: the Jewes tell us that the Corban which was in the Temple of Hieruſalem, had this proverbe written about it, *the guift given in ſecret pacifieth wrath*; and that charity, which like oyle makes no noyſe in falling, doth ſwimme above when it is fallen; our wealth, which may ſeeme loſt, is indeed put into a Banke, whence we ſhal have it with intereſt, that, and Heaven to boote; I muſt ſpeake it here to the glory of GOD, who gives us to give, to the honour of the Goſpell, that we preach not Soliſidianiſme, nor can envie it ſelfe cavill at what I ſay: This Citie becauſe of her ſucceſſive proſperity in *Ammianus Marcellinus* weares the royall name of *Auguſta*; Shee may as well for her works of Charity, which ſhe may vie with any in the world, and without boaſt: Shee hath her πτωχοτροφεῖα, Hoſpitals for the poore, whom ſhee feedes with her morſells, warmes with her fleeces: Shee hath her ὀρφανοτροφεῖα, Schooles of education for friendleſſe infants, whoſe bowels as ſhe doth refreſh, ſo adorne and enrich their mindes; May Shee be ever a City of praiſe, the Seate of Kings, and Mart of the world: May her Merchants be as Princes, and You the

Pſal. 112. 9.

Eccleſ. 7. 1.

in us, were it not for the coole fannings of the Aire: we say vulgarly it infects, but those vapours onely doe so, which breath'd from putrid things, are carried by the stirring winde and flie about in it: the Aire clarifies of it selfe, and mixeth not with that drosse and fogs, it doth purge out: much lesse can things below mingle themselves with GOD'S purity, though He be in them, nor His unblemisht Essence be tainted by their touch: the glasse wee know presents deformities, not deform'd it selfe, the Sun we see not being defil'd therewith, darts his beames of light, on carrion and mud; no more can our impurities bespatter GOD, though He be as Essentially in that place where they are don, as we who Act them, for He is not farre ἀπὸ ἑνὸς ἑκάστου, from every one of us: may this imprint on our soules, a double instruction.

Act. 17. 27.

To meditate thus, where ever we are, GOD is there, in our houses, our beds, our hearts, that ere our sins are quickned to the birth, or our thoughts have given them conception, He hath a Register of them, in whose booke are all our members written, when as yet there are none: how should it be a bridle in our jawes, when we rush into sinne, as the horse into battaile, and in paths strewed with pleasures, run like Dromedaries: No man can roofe or vault himselfe from GOD, the Ægyptians Hieroglyphick of Him was an eye, seven eyes He hath in the Prophet, which run to and fro thorough the earth: divinely *Hesiod*, πάντα ἰδὼν Διὸς ὀφθαλμὸς the eye of GOD beholds all things, every worke of our hands, every step of our feete, every word of our lips, every motion of our soules: *Thy eyes, O*

Psal. 139. 16.

Zach. 4. 10.

LORD,

In Psal. 138. Exponens illa verba, Mirabilis facta est scientia tua ex me.

in omnibus esse, & totum esse; that GOD is present every where, and in His whole Essence so: to sift this Sacrament, were to bee quaintly mad, but what puzzles my reason, my faith shall not startle at: I beleeve though I boult my dores, I locke not GOD in, though I close my casements, I shut not GOD out: If I take a fee, to blinde my eyes, He sees it, for He is in my closet, He is my cloister when I make it a stewes, and under a religious coole live as in a brothell-house: when I unhallow it by irreverence, as if I came to a Mart, to bargaine with, not an Oratory to beseech Him, GOD is in His Temple; His residence is especially here, though His presence be every where, indeed *tangit omnia*, but *non æqualiter tangit omnia*, GOD fills all places with His presence, His Church with His gratious presence, no place excludes Him, this is sure of Him, it is His Highnesse Court of Requests, where our petitions are best put up, it is that ladder of *Iacob*, where the Angels ascend with our suites, and descend againe besprinkling us with graces, it is that Navy Royall which transports our holy Merchandize to Heaven, it was the cheate, with which *Ieroboam* guld the Israelites in *Iosephus*; my good people and friends, you cannot but know that no place is without GOD, and that no place doth containe GOD; whersoever we pray He can heare us, whersoever we worship, He can see us, therefore the Temple is superfluous, a journey needlesse to Hierusalem, GOD is better able to come to you, than you are to goe to Him: GODS Essence, 'tis true, is diffusive through Heaven and Earth, as my soule

Greg. in comment. in Ezek. Tom. 2. Hom. 8.

Antiq. lib. 8. cap. 3.

Lumb. Sent. lib. 1 d. 37. a. 14.

soule through every fraction of my body, yet as this hath its chiefe seate in my heart, so the beauty of the LORD is peculiar to His owne house: One thing have I desired of the LORD, and that will I seeke after, *that I may dwell in the house of the LORD all the daies of my life, to behold the beauty of the LORD*: Psal. 27. 7. no place lifts up pure hands, no one darts up faithfull prayers in vaine, for they pierce the cloudes, and enter the eares of GOD, whereseever they are made, yet His eares are more open to one *miserere* from the Priests mouth, than the whole service from the peoples, to one Collect of the Church, than whole piles of chamber devotions; for there His honour dwelleth, that is the place of His rest, and *the LORD that made Heaven and Earth, doth blesse out of Sion*: Psal. 134. 2. I shall therefore be prostrate and uncovered (spight of the sawcinesse of too many) in this place principally, though in no place I can be without my GOD, whom I cannot winde into a Meander, nor entangle in a Labyrinth, nor hide from Him in a thicket, nor loose Him in a cloud: *Whither shall I goe from thy Spirit, or whither shall I flee from thy presence? If I ascend up to Heaven thou art there, if I make my bed in hell thou art there also, if I take the wings of the morning, and dwell in the uttermost parts of the Sea, even there shall thy hand lead me and thy right hand shall hold me*: Psal. 139. 7. How than, if GOD be in all things, escapes hee pollution? thinke we on the Aire, how it is in our lightlesse chambers, nor though we draw our curtaines, can we keepe it out of our beds, nor out of our hearts when we breath, which would soone be stifled in

in us, were it not for the coole fannings of the Aire: we say vulgarly it infects, but those vapours onely doe so, which breath'd from putrid things, are carried by the stirring winde and flie about in it: the Aire clarifies of it selfe, and mixeth not with that drosse and fogs, it doth purge out: much lesse can things below mingle themselves with GOD's purity, though He be in them, nor His unblemisht Essence be tainted by their touch: the glasse wee know presents deformities, not deform'd it selfe, the Sun we see not being defil'd therewith, darts his beames of light, on carrion and mud; no more can our impurities bespatter GOD, though He be as Essentially in that place where they are don, as we who Act them, for He is not farre ἀπὸ ἑνὸς ἑκάστου, from every one of us: may this imprint on our soules, a double instruction.

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LORD, are upon all the waies of the Sonnes of men: how then can he be eluded? *He that planted the eare, shall not He heare, He that formed the eye shall He not see, shall not he know that teacheth man knowledge?* What wee doe in the darkest cels are to GOD as done on the tops of Mountaines; So was *Gehazies* secret bribery, the close plots of *Achitophell*, *Pilats* washing himselfe into hypocrisie, the lust full rape of the Elders, when they tempted that Emblem of chastity with, *the gates of the Orchard are shut and no body sees us:*

Jer. 32. 19.

Psal. 94. 10.

Tam facile & pronum est superos contemnere testes
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Iuven. Satyr. 13.

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Chrys. cumul. 19.

Hierogl lib. 33.

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Pſal. 112. 9.

Eccleſ. 7. 1.

Christ Hospitall, founded by King *Edward* the 6.

Mat. 5. 16.

Chrysost. in locum.

Worthy Governours of her most famous Nursery, Yours be the dewes of Heaven, and fatnesse of the earth, and plenty of corne and oyle: *Opera charitatis, are opera lucis, Let your Light so shine before men that they may see your good workes:* that is, διαλιλὲς ἔχω τὸ πῦρ ἢ τὸ φῶς ἄφατον: Yours hath beene such, GOD, who is *Light*, give you the *Light* of Joy in your dwellings, the *Light* of Peace in your consciences, And in your soules and bodies, when darknesse shall be banisht for ever, the *Light* of Glory,

Amen.

Soli Deo Gloria.

FINIS.